A Question Of Hatred Or Redemption?

Overview

There are two questions to ask in relation to the decades-long, often acrimonious discussions now often begun and continued by anonymous persons using modern means such as social media, about whether David Myatt was the original 'Anton Long' and founded the original ONA. {1}

The first question is what motivates the adherents of the DM=AL equation? A perusal of their often strident postings and articles seems to indicate it is a question of hatred and intolerance enshrined perhaps in a slogan such as "never forgive, never forget", especially given Myatt's thirty years as a neo-nazi street activist and theoretician.

The second question is whether those adherents believe in personal redemption and change via pathei-mathos?

For even if Myatt developed a public satanic persona to propagate his neo-nazi honeytrap (qv. Appendix I) and was the original 'Anton Long' and founded the original ONA his change, and regrets about his past, are evident in his post-2012 writings. {2}{3}

Naturally, the anti-Myatt adherents have a ready-made answer: those writings are deceptions by an evil man with many of the adherents claiming he is still a neo-nazi and/or still a satanist. An answer evident for example in the recent work titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles* and in comments made by one of Myatt's most vocal opponents in a March 2022 interview with journalist Justin Ling; comments such that "Myatt lies through his teeth".

It is evident that the intolerant, unforgiving, ones are the majority as so often in the past, and that the virtues of tolerance and forgiveness are still the purveu of a minority.

Background

Shortly after leaving Leeds in 1974 Myatt embarked on a spiritual pilgrimage. He visited and stayed at the Catholic monastery at Fort Augustus; visited and stayed at Throssel Hole Buddhist Abbey; visited and stayed at the Cistercian St Hugh's Charterhouse; visited and stayed at several Catholic monasteries before making a pilgrimage to the Shrine at Walsingham. Not long afterwards he entered the noviciate of one of those monasteries.

Over two decades later he converted to Islam at a Mosque in Worcester and spent the next decade as a Muslim. His *Testimony of Faith in Islam* was signed by Hafiz Muhammad Tufail – Imam of the Jamia Masjid Ghousia – and by Qadi Abdur Sa'auf and dated 24 Jumada Al-Ula. As described in *Myngath* {2} a personal tragedy and working long hours on a farm made him re-evaluate his life and led to him developing what he first called 'the numinous way' and later the philosophy of pathei-mathos. {4} In several writings he also publicly expressed his outright rejection of National Socialism and all extremism. {5}

He spent the next decade writing about his philosophy of pathei-mathos, translating works such as the Corpus Hermeticum {6} and expressing his regret about his extremist past. {7}

The intolerant, unforgiving, ones with their conspiracy theory would have us believe that all this, and those writings, are a charade; a ploy by some satanic trickster with many of these conspiracy theorists believing Myatt is also still a neo-nazi.

There is thus a choice. Between a conspiracy theory, and believing a person can change, be redeemed, through either personal experience and/or through a belief in some-thing greater than themselves be that God, Allah, the gods, Fate, or Nature.

Egnatius Severin et al
February 2026

{1} For the difference between ONA 1.0 and 2.0, qv *Unravelling The ONA* in *Deconstructing A Mythos*, https://archive.org/download/gelis-3/gelis-3.pdf

{2} *Myngath* – https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

{3} Refer for example to parts two and three of https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

{4} https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{5} https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/

{6} *Corpus Hermeticum: Eight Tractates* ISBN-13: 978-1976452369

Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{7} https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/

Appendix I

Extract From

The Ethos of Extremism
Some Reflexions on Politics and A Fanatical Life Introduction

by David Myatt

In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.

First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

While I enjoyed and then lived for political action - especially confrontation and brawls - and was motivated, fanatical, enough to speak extempore in public and take charge in a violent situations on the streets, and loved to plan such violence and motivate people to undertake it, I disliked the day-to-day organization and the (to me) petty manipulation that was, or seemed to me to be, the lot of an organizer and leader. I also lacked the charm, the charisma, the flexibility, a political organizer and leader needed.

In contrast to me, Eddy Morrison had a natural charisma, a certain charm, and was an experienced and adept organizer. He also, unlike me at the time, had a good sense of humour and was well-liked whereas I was probably more feared, or respected, because I was simply considered a nutter, a violent psycho. As a consequence, he was a natural leader; suited to leading the NDFM, and of all the people I knew at the time the most suited to organize and lead such a covert group especially given the fact that its ultimate purpose was to aid our NS cause. However, for all my attempts at persuasion he was uninterested in both C88 and in my ideas regarding covert action. He also, beyond being a fan of horror stories and of HP Lovecraft, had no interest whatsoever in the Occult. Thus I had to make do with someone else as organizer and 'leader' of this covert group, this person - then a comrade, a married businessman living near Manchester - being the one who had suggested the outer, the Occult, form of the group.

For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist.

https://web.archive.org/web/20120505033206/https://davidmyatt.wordpress.com/the-ethos-of-extremism/

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